Behind this impenetrable screen the activities of the Emperor were resumed with a greater intensity and a higher velocity than ever. Not content with a daily task, his hours of recreation became shorter and shorter, until he ceased to have any capacity for pleasure, and found no comfort for his mind except in labor. Paris was in raptures of loyalty, and from every conceivable source came proposals for triumphs, statues, or other honors to "Napoleon the Great." The Church vied with the populace. Among many similar utterances one bishop declared the Emperor to be the chosen of God to restore His worship and lead His people; another announced that recent events, occurring on the anniversary of the coronation, had given Napoleon a divine character; while the cardinal archbishop of Paris cried aloud, "0 God of Marengo, thou declarest thyself the God of Austerlitz; and the German eagle with the Russian eagle, both of which thou dost desert, is become the prey of the French eagle, which thou ceasest not to protect." Before long the monarch was everywhere called the "man of God, the anointed of the Lord," and occasionally he was designated as "his sacred Majesty." Opportunity was therefore ripe for radical changes. "My house," "my line," "my people," were phrases which had for a year past been on the Emperor's lips and in his letters. He now began to take measures for lending a theocratic character to his reign, which, in view of his religious belief, were simply shocking. Not only did he express the wish that his imperial standards should be regarded with "religious reverence," but he closed his letters with the royal, absolutist, and Roman Catholic formula, "I pray God to have you in his holy keeping," and was styled in public papers, "Napoleon, by the Grace of God Emperor." For this he could of course make no other plea than the univer-